

OBSERVATIONS
ON THE RELIGION,
LAW, GOVERNMENT,
AND MANNERS,
OF THE TURKS.
VOL. II.

— *fas sit mihi visa referre.* OVID. Ep. xvi.



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ERRATA.

Page 64. line 12. *for* Regib, *read* Ragib.

Page 98. line 15. *Instead of*—walking abroad an
airing on foot, *read*, walk abroad, and take an
airing on foot.

OBSERVATIONS, &c.

CHAP. X.

Administration of Turkish Justice.

THE monarch's despotism is not the greatest evil in Turkey : his subjects would perhaps bear that without much murmuring, or great distress. The radical destruction of all security lies in the iniquitous administration of their laws, which are an impending sword in the hand of corruption, ever ready to cut off their lives and properties.

THE overflowings of a tender mind must not lead us to conclude that the
VOL. II. B steady

steady conduct of the *Moulab*, or judge of Scutari, and his positive refusal to comply with the *Kislar-Aga's* command, arose from his inviolable attachment to strict justice; for from the general and known practice it is rather to be inferred, that this *Moulab* was secured, pre-engaged, and pre-determined, by the potent motive of a bribe; and that thus tied down, he did not dare act otherwise, nor even venture to obey the peremptory command of the Black Eunuch.

THEY tell us of some rare examples in Turkey of uncorrupt judges; I have heard of one, but I have known none.

THERE are in Constantinople several courts where causes are determined, and the plaintiff may choose in which

to prefer his suit. The inferior are, the *Moulab* of Galata, and the *Stambole Effendi*, or judge of Constantinople; the higher, the two *Cadi-lesquiers*, or judges of Europe and Asia; and lastly, the Vizir's divan, which is the supreme court of judicature.

MAHOMET has exempted his descendants from the authority of these jurisdictions; they are numerous throughout the empire, and are always judged by the heads of their tribe; in any cause, therefore, in which an *Emir*, or * *Green-head*, is concerned, their proper court is that of the *Nakib* of Sancta Sophia, or *Eiup*; though I have observed the Vizir always keeps a watchful eye over them, and occasionally controuls their proceedings.

* The descendants of Mahomet are called Green-heads, from a green turban they wear.

THE plaintiff has not only a considerable, but almost a certain advantage over the defendant ; for as he chuses his judge, his first care is to secure him.

ALL the judges have a *Naib*, or deputy, who is the real acting man, and generally guides and determines the master : to this man the first application is made, and the bribe is offered: if he finds the sum worth while, and accepts, you are for the most part secure of gaining your suit.

SOMETIMES, by bribing higher, the defendant may nonsuit his adversary ; or he may at least, by quirk and quibble, be enabled to postpone the cause ; perhaps, to remove it to another court ; and thus protracting it, if he is the richest, tire him out, until, at length,
the

the plaintiff is obliged to drop his pretensions, just or unjust, and content himself with accepting a trifling composition.

THE means of spinning out a suit, and eluding a decision, are various; a defect in the forms of procedure, absence or death of witnesses, denying the validity of seals, the hand-writing of others, or even their own; or, as all proof is determined by witnesses, and that these are found in abundance who will swear any thing for pay, when a cause is desperate, an immediate resource is at hand; for such witnesses may be brought to any point as will puzzle the clearest cause, and justify the law's delay.

THERE are different species of witnesses; some your neighbours and old

acquaintance; others, casual; and lastly, those who make a professed trade of attending courts of judicature, and live by it. On informing them of the merits of the cause, they first declare that they appear in it merely because they see the hardship and injustice intended against you; that, as they know you to be an honest man, on whose veracity they can absolutely depend, they will therefore affirm as truth whatever you shall aver to them as such. This profession, which they make with an affected earnestness, is the usual Turkish salvo, and seldom fails to appease all their qualms, as well as quiet all their scruples.

OR should it not have that effect; if the witnesses insist on better information, they are concealed in a private place, where they can hear all that
 passes

passes in an adjoining apartment. Into this apartment the party with whom you are at variance is decoyed, and there such concessions, by interrogatories, and other artful managements, are drawn from him as may make against himself: these the evidences report on the trial, and declare they have heard. Often indeed, on this occasion, instead of the real party, a friend of your own, who personates him, is introduced into the apartment, where he makes what concessions you please in the hearing of the concealed witnesses, who can neither see nor be seen, and who do not chuse to detect the fraud, but report to the judge what they heard, as spoken by the real person. In law-suits, no practice of this kind can startle a Turk; all he is anxious for, is some pretext, which he thinks may enable him still to pass for

an honest man. Thus much for their first species of witness.

THE last sort are those who make a professed trade of it, and are always ready at any man's service for a dollar or two. By habit and long practice these need no casuistry, no salvo to their conscience, but swallow their oath, true or false, and will stand or fall by their evidence.

THE judges have their deputies, who manage their retainers, and other dependants; fellows who constantly attend the courts to bring them custom: their business is to foment litigation, or to raise false suits, called *Avanias*, and attack those on any pretence who are rich and can pay. No man is secure from day to day, especially if he be a Christian or Jew; for let the
cause

cause on which the process is founded, be ever so improbable, absurd, or false, he must appear to it and defend it, when, if he has not secured the judge, a cloud of witnesses are brought in, by whose testimony he is assuredly cast.

MANY instances daily happen of demands on property, or complaints of injuries committed, which never had, and never could have, the least grounds of existence.

IN general, let the cause be right or wrong, Christians or Jews have no chance against Turks but by dint of money; happy, if that can save them.

NEITHER Christians nor Jews are admitted as evidence against a Turk; but Christians or Jews can witness for or against each other.

THEY

THEY have no subpœnas; the law does not permit a summons, or oblige any person to give in their evidence; they must do it uncom-
pelled. Turks, unless your depen-
dants, will not appear in favour of
Christian or Jew: the mere force of
money must bring them into court. If
they really know the justice of the
cause, and have seen the fact, they
generally expect the higher bribe; and
that in proportion as they think their
evidence material. If it is for a
Christian against a Turk, it is scarce
possible at any rate to engage them.

A GREEK built a house, and plant-
ed a large garden on a piece of ground
which had been possessed by his family
near fourscore years: all the *Hoggets*, or
deeds of conveyance, were in his hands,
passed in due form of law by the ori-
ginal

ginal Turkish proprietor from whom it was purchased. He nevertheless found himself suddenly attacked with a law-suit by a grandson of that Turk, who declared that his grandfather had not sold the ground ; that as his father and he had been long absent on the Grand Seignor's service in the Persian war, they could not lay in their claim before ; but that he had now the witnesses to prove that the Greek's deeds of conveyance were absolutely false, and therefore insisted to be put in possession of his ground.

THE only resource the Greek had left was, to remove his suit from an inferior court, to which he was summoned, to the Vizir's divan, which, as he was under foreign protection, he easily obtained. His intention by that step was not to bring it to a hearing ;

he knew that the witnesses against him were ready, and that he would inevitably lose his cause; but the use he made of it, was to bribe some considerable officers of the Porte, to threaten and deter his adversary; whilst underhand he had others who were bringing him to a composition, by which means he stopped all farther prosecution, though at no inconsiderable expence.

THESE cases happen daily to Christians and Jews; especially such as the Turks suspect, or know, to be opulent; often amongst the Turks themselves, but with more caution, as they can out-witness each other with more facility, and that generally the rich can eat up the poorer. Hence may appear, how precarious purchases of lands or houses made by Christians
or

or Jews are in Turkey ; yet it is their ruling passion to possess both.

A MAIN defence or proof in any depending cause, is a *Fetfa*, the previous opinion or decision of the *Mufti*. The case is put to him in fictitious names, and concludes with the demand, Whether *Zayd* has, or has not, a right against *Omar* ? Under this is written the *Mufti*'s answer, which is simply, *He has*, or, *He has not*.—*He can*, or, *He cannot*. At the bottom of the paper the *Mufti* signs his name, always subscribing himself, “ the poor servant of God.”

Now, generally, this “ poor servant of God” never reads the case ; but leaves the whole consideration of it to his *Fetfa Emini*, or deputy, who, as generally, is well bribed before-hand ; he
puts

puts the case in his own manner, and instructs the *Mufti* how he should subscribe it. This is so true, that there frequently appear opposite *Fetfas* in the same cause; so that when a party thinks himself secure on the *Mufti*'s decision, he finds it of no effect in court, not listened to, and often totally rejected.

ONE principal use to be made of them is, that when the judge is well secured by a bribe, though on the unjust side: he will then lay a stress on the decision of the *Mufti* as perfectly just, and shelter his own injustice under that sanction; or at the worst, when contradictory *Fetfas* appear, he may favour the unjust by exhorting the contending parties to an accommodation.

FALSE witnesses should be punished according to the *Koran*; however, that
hap-

happens but seldom. Now and then a notorious vagrant and offender, detected in his perjury, if it be in a cause against some great man, is led through the streets on an ass, with his face towards the tail, and an inscription declaring him a *Scheat*, or false witness. But even this is seldom seen, except it be on the accession of a Sultan. A new reign is generally ushered in by some such examples. He declares he will rule according to law, justice, and truth : as a proper warning therefore to the people, the Vizir lays hold of half a dozen of these witnesses, and executes that pompous sentence. A punishment so trivial has rather a ridiculous than a serious effect ; so that the city of Constantinople swarms with these wretches : but was it even as serious as death, it may be justly thought their numbers would not diminish ; for
they

they are encouraged by the men of the law, as the principal means by which their judges, who are temporary, and almost annually removed, hasten to be rich, and able to subsist whilst they are out of office.

To do their courts of law all the justice I can, I shall conclude with two remarkable decisions, the one of which fell under my own knowledge; the other is, that I mentioned as having heard it well attested.

A SHIP freighted at Alexandria by Turks, to bring them and their merchandize, consisting in rice and dates, to Constantinople, met with a violent storm in the passage. The master told those freighters who were on board, that he could not save the ship, nor their lives, but by throwing into the sea all the goods on the deck.

THEY

THEY consented not only for themselves, but for other freighters, who were at Constantinople. When the ship arrived there, those who had been on board joined with those who had not, to prosecute the master of the ship, in order to recover the value of the goods he had hove overboard. The *Moulab* of Galata, before whom he was summoned, had the case fully represented to him, and his deputy, as usual, had the promise of a reward.

WHEN the parties appeared, and the witnesses were examined, the *Moulab* reflected a-while, took down his book, and gravely opening it, told them, "the book declared, that the master should pay the true value of those very goods;" that is, what the freighters could prove by witnesses any one would give for them, or what

they were really worth on board of the ship, at the very moment the master was constrained to throw them into the sea; the only means by which he could save the lives of his passengers, amongst whom were the persons who now sued him for it.

THE freighters ran out of court to find witnesses; but the judge, who knew it was no object on which any would, or could dare to appear, without further hesitation gave his written decree in favour of the master.

The second case was before a young *Cadi* at Smyrna. A poor man claimed a house which a rich man had usurped. The former held his deeds and documents to prove his right, but the latter had provided a number of witnesses to invalidate them; and to support their
evi-

evidence the more effectually, he presented the *Cadi* with a bag containing five hundred ducats: the *Cadi* received it. When it came to a hearing, the poor man told his story, produced his writings, but wanted that most essential and only valid proof, witnesses.

The other, provided with witnesses, laid his whole stress on them, and on his adversary's defect in law, who could produce none: he urged the *Cadi* therefore to give sentence in his favour.

AFTER the most pressing solicitations, the judge calmly drew out from under his sofa the bag of five hundred ducats, which the rich man had given him as a bribe; saying to him very gravely, "You have been much mistaken in the suit; for if the poor man could bring no witnesses in con-

“firmation of his right, I myself can
 “produce at least five hundred:” he
 then threw him the bag with reproach
 and indignation, and decreed the house
 to the poor plaintiff.

SUCH instances may happen once in
 an age, and deserve to be transmitted
 to posterity; and, indeed, it is fre-
 quently related by the Turks them-
 selves, as a most extraordinary and un-
 common example.

C H A P. XI.

Of Ambassadors.—Their Audiences.

THE Turks have properly no idea of the law of nations: they consider themselves as the only nation on earth, and regulate their whole conduct with others on positive compact, spontaneous concessions, or usage and custom.

FOREIGN ambassadors, therefore, have no other security but written concessions of which they have copies, or such privileges unwritten, as their predecessors made use of.

No longer than about fifty years ago, a Vizir, *Jin Aly Pasha*, thought them only civil spies, and was for removing the residence of such trouble-

some guests to the Prince's-Island, nine miles from Constantinople.

As the trading powers remote from the Turks have no reciprocal advantages to grant them, their ambassadors in Turkey must submit to such terms as the government pleases to grant; and it is more surprising their capitulations or concessions have been so well observed, than if they had been totally neglected.

WHEN there were only four ambassadors and one resident in Turkey, the character was supported with more dignity, and held in higher esteem by the Turks.

It is true, that their method of living was not the most sociable, but yet seemed the best calculated to engage respect

respect and esteem. They copied the manners of the great men among the Turks ; visiting rarely ; but when they did, it was with all the pomp of Eastern ostentation : they dressed for that day in the most sumptuous manner, had their servants in their rich liveries, and five or seven led horses, were it only to cross a narrow street. They never appeared in the streets on common occasions, nor went over from Pera, where their residence is, to Constantinople, but with all the ambassadorial pomp and shew of representing the person of a great monarch : if to visit Sancta Sophia, or if to see a *Biram*, it was with written commands furnished to them by the Porte, who took care to have them escorted and attended by proper officers : in short, an ambassador was thought by the Lower Turks to be a different being from the others

of his nation ; he was seldom seen ; and when he shewed himself, he appeared to their eyes with the splendor of the greatest officers in their own court.

WITHIN these thirty years, foreign ministers of the second order are increased, and with the four ambassadors make up ten.

THE urgent desire the princes of Christendom have shewn to obtain the Grand Seignor's friendship at any rate, has greatly heightened the enormous vanity of the Porte ; and the increased number of ministers has rendered the whole body less respectable in the eyes of the people.

IF, perhaps, the same maxims could have subsisted, which had formerly been the rule of conduct between the four ambassadors, the same consequences

quences would have yet resulted; but, however necessary it may be, men used to freedom, and to living in their own way, cannot easily submit to such constraint; and, indeed, there are few men who can suffice to themselves, or find a sufficient fund of entertainment in their own minds. A tacit compact may exist for a few years between four, but it is almost impossible among ten: so that, as difficult as it was formerly to see an ambassador, you now meet them, or those of the second rank, who the people have not learnt to distinguish from them, at every corner of the streets, and in every part of the city. They make no scruple, at present, to visit Armenian, Greek, or Jew, to run over to a *Biram*, or any publick shew: sometimes they meet with an insult, which they conceal; often with a push, which an insolent

solent Turk will cross the way to treat them with; and are commonly followed with the epithet *Giaur*, infidel, the Turkish epithet of detestation and contempt.

IF an accident of the gravest nature were to happen to them in Constantinople, they can expect little or no satisfaction; for the Porte would immediately throw it on their own imprudence, and tell them plainly, as they have done on such occasions, that ambassadors should not expose themselves in a crowd, but have acquainted the Porte when they have business abroad, and then they would be properly secured from insult.

IN this situation, where publick ministers are admitted on stipulated conditions and only customary privileges, as easily withdrawn as granted, it behoves

hoves them more particularly to live with great circumspection; to support dignity with the Turks, and maintain decency and order in their families.

WHEREVER this conduct is duly observed and practised, few inconveniences have ever arisen in Turkey. With such a demeanor the ambassador will find a satisfaction in himself, ease and order in his family, no revels amongst his domestics, no riots and no insults; and consequently no complaints are made to himself, or to the Porte, both of which will otherwise too frequently happen. The Turks have a homely proverb, which they have not improperly applied on such occasions: they say, "the fish stinks first at the head;" meaning, That if the servant is disorderly, it is because the master is so.

THE

THE dignity and importance assumed by ambassadors in their representative character was, for some ages, it should seem, thought too much on a level with personal sovereignty, to admit of a fixed residence, or permanency at any court.

IN those times, therefore, ambassadors were sent only on very extraordinary, and temporary occasions; as, on settling some immediate important point in contest; on a negotiation of marriages; or, more generally, on the conclusion of a long and bloody war; probably, as a publick mark of a sincere reconciliation, and as proper notice to the subjects for their future conduct, authenticating the security of their mutual intercourse.

THE Turks religiously observe this latter very ancient custom: ambassadors

dors never appear reciprocally but after a war; and wherever the frontier is removed by the events of that war, there the exchange of ambassadors from the two courts is made.

As soon as the ambassador passes on the Turkish frontier, the Grand Seignor is considered as his host, and the officer who receives him, styles him the Grand Seignor's *Musaphir*, his guest; whether it is by ancient custom amongst them, a remain of the general hospitality of former times, or from the respect in which they hold the office of ambassador; or whether it be only a parade of the Grand Seignor's power and magnificence: whatever be the motive, he is, however, immediately provided with every necessary for his journey, or a considerable allowance given him in money, which is continued

nued during his stay at Constantinople.

THE ambassador from a commercial power claims the same right, and enjoys it, though in a less degree ; his necessaries, however, are fully supplied : but as soon as the journey ends, that emolument ceases.

A VIZIR *Agâ* is sent by the Porte to receive him on the frontier, and to conduct him safe ; his route is traced, his resting-days in the several towns are fixed, as also the *Thaym*, or allowance, he is to have for his subsistence, and the number of horses and carts allotted for his servants and baggage : he is treated with respect and distinction, and as well provided as the road will afford : the several districts of the country furnish the expence, and it
is

is passed at the treasury in the article of their contributions.

THE countries through which the Christian ministers pass, are generally gainers by it: for if one dollar is necessary to defray their expence, in adding another as a regale to the *Vizir-Aga*, they obtain from him a receipt for four, which they pass to the Grand Seigneur as really paid.

It is worth remarking with what incredible precaution, politeness, and lenity, the commissary, or *Vizir-Aga*, treats the Turks in the course of this journey; but when he comes among the Bulgarian Christians, if the ambassador does not interfere, he will not restrain himself from using them with the cruellest oppression and indignity.

THE

THE flattering prospect with which an ambassador is issued into the Grand Seigneur's territories, gives him not only the hopes of a continuance, but of an agreeable reception and residence near the throne of the prince.

WHEN he arrives, he is welcomed by a message from the Vizir, flattered and caressed by a number of Greeks, Armenians, and Jewish dependants, with a fervility the lowest and basest, and most disgusting.

THE first opening of his function is to the Vizir : they both seat themselves, the ambassador on a stool, the Vizir on the corner of his sofa ; mutual civilities pass between them, without any variation in language since the empire began. He is told, " that as long as his master observes the laws of friendship
with

with them, the Grand Seignor will correspond." The honours of the *Caftan*, sweetmeats, coffee, sherbet, and perfume, are presented to him; but when he departs they clap their hands, hiss him out of the room, and two officers who attend him, one on each side, attempt at half-way, to make him turn and salute the Vizir, who never stirs off of his corner: he who forgets his character may be surpris'd into it; but he who does not, keeps on his pace, and drives on his leaders.

ON an occasion that offer'd of adjusting the ceremonial with an ambassador who thought himself offended, this usage was redress'd, and it is to be hop'd continues no longer.

How greatly soever such indecency may shock the delicacy of a man

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jealous

jealous of his master's dignity, he has a much more humiliating scene to go through, at his audience of the Grand Seigneur.

THE time appointed for the ambassador to be over the water * is the morning, at the break of day : on his landing he is received by the *Chiaux Paschi*, or marshal of the court, in a house destined for that purpose, the stairs of which are no better than a ladder, and the room fit rather for the reception of a Polish Jew than for a man of his dignity.

OFTEN, and indeed generally, the *Chiaux Paschi* is not there at the ambassador's arrival ; but the common ex-

* His house is in the suburb of Pera, separated from Constantinople by a small bay or creek of the Bosphorus ; it is the port for shipping : this he must pass whenever he comes into the city.

cuse is, that he is detain'd in the moschee at his prayers.

WHEN the first civilities are passed over, an insinuation is made to the ambassador, that he must expect the *Chiaux Possi* will ride at his right hand. This part of the ceremonial, long contested, but never given up by the Turks, except only when they have been beaten into it, leaves the ambassador the sole resource of protesting; all other opposition is in vain: he, however, insists, that a gentleman of his retinue shall ride at his left. With whatever seeming reluctance they admit this claim, if urged with proper resolution it succeeds. It has indeed been often productive of serious contestation and disorder in the march; and sometimes almost of a suspension of the audience.

AFTER waiting some time in that miserable chamber at the water-side, the Vizir's command arrives to let them know, that he is ready to depart from the Porte to the Seraglio. The cavalcade then begins, and marches in state to the Vizir's door, where, whether it rains, hails, or snows, the ambassador must remain on horseback in the street to see his pomp, and to salute his highness and his whole court, as they pass by. When they are near the gate of the Seraglio, the ambassador's train advances slowly: on his arrival, he finds the Vizir seated in the divan-chamber.

IN the middle of this chamber an old square stool is prepared for the ambassador; and he is there fixed, if the stool can support him, at least for two hours, hearing the decision of causes he does not understand, tho' if it be a

pay-

pay-day for the Janisaries and Spahis, and this the Turks generally chuse, he is entertained with seeing about two thousand four hundred yellow bags of money told out and distributed; and this lasts at least twice two hours; so that in a cold day, without a fur, his very vitals may freeze; and at any time the spine of his back must suffer cruelly, for he has nothing to lean against to support or ease it.

AFTER this part of the scene is over a new one succeeds: the dinner is served; the ambassador sits on his stool, the Vizir on his elevated sofa; a round table is brought between them, at each side of which is placed a handkerchief folded up to wipe the mouth and hands; fifty dishes, succeeding each other, every half minute, come in like a torrent; a head-servant stands

near the ambassador with his arms bare : his office is to tear a fowl in pieces, and to lay the choicest morsels of it before them, all which he performs with his fingers ; he commends without ceasing the excellent dinner, whilst the Vizir presses his guest to eat, and, perhaps, enters into familiar conversation with him : and at the last, to crown the repast, one draught of sherbet is served.

THE Grand Seignor all the while peeps through a dark window to see the whole entertainment, and as soon as it is over retires to his audience-room.

THE *Chiaux Pasbi* enters with his *Talkish*, or order in writing, to the Vizir, to tell him, that the monarch is on his throne : he receives it with the utmost submission, first touches his
I fore-

forehead with it, then kisses it, and having read it, puts it into his breast, and departs.

AFTER his departure, the ambassador is told he must cross the court-yard to go to the audience : he is preceded by the *Chiaux Paschi* with all his officers and attendants richly clad.

BUT he does not immediately enter the audience-room ; he is stopt in the court-yard, where, under a tree, by way of bench, is a single old board, on which, at other times, grooms, hostlers, and scullions lie to sun themselves, though it sometimes serves them for less decent purposes : on this, that he should not wait too long standing, they desire him to sit until he is vested with the *Castan*. They do not examine whether this bench is wet or

D 4

dry,

dry, clean or dirty, nor whether it rains or snows. As soon as the ceremony of vesting is over, two *Capigis-Rasbis* seize him by the shoulders, and conduct him in. He finds the monarch at one corner, placed on his sofa, higher by much than common, and covered with a canopy; his legs rather pending: at his side lies a rich sword, and some regalia. He eyes the ambassador askew, hears his harangue, which, were it spoken with the eloquence of Cicero, would gain little attention: nor does it import in what language it is pronounced; for the real sense is given in to the Vizir before, translated by the Drugoman, or interpreter of the Porte; who, after the ambassador has done, repeats it extempore, in the Turkish language, to the Grand Seignor.

THE monarch speaks a few words to the Vizir, who advances towards the middle of the room, and answers the ambassador in their usual commonplace language: this the interpreter explains, and thus the audience finishes, and the ambassador is dismissed.

AFTER all is over, he expects to be delivered from the tediousness of that day, and without further obstacle to mount his horse, and be gone: he mounts, it is true; but in the second quadrangle of the Seraglio, he is stopped, and obliged to wait on horseback under a tree, until the Vizir passes before him on his return home; and then he is suffered to depart.

PERSONAL vanity, or national pride, has not permitted Christian writers to set this ceremonial in its true light;
 nay,

nay, some ambassadors have been for softening and palliating the worst of its indecorum. They have gone so far as even to pretend, that the presents they carry, and which they are obliged to give at every audience, reflect honour on themselves as the givers, but not on the Turks as receivers.

WHOEVER is acquainted with the Oriental practice, and knows the ostentation, pride, and haughtiness of Turkish government, must know that they look upon, and consider such presents as actual tributes.

THERE is one of their neighbouring courts who have taken it in a true, and a becoming sense ; and stipulated in their treaties, that presents shall be reciprocal, that they shall be exchanged, but not insolently exacted.

WE

WE may be surprized that other courts have not followed this example ; but what appears more surprizing, is, that very court never took into serious consideration the nature of the ceremonial, and the indecent usage of their representatives. It is surely strange that the Imperial court should have neglected it at the treaty of Passarowitz, since they then thought it expedient to make it an express article, “ that their ambassadors should appear “ at these audiences in what dress they “ pleased.” For before that time they were obliged to use the Turkish habit. They most certainly were not informed of all the mortifying particulars I have related, or they chose to pass over with contempt, what might appear to them only the vain ostentation of a Turkish court.

I MUST

I MUST, however, observe, that except the mortifications which attend an audience, it may on the whole be said, that if ambassadors are not incumbered with disagreeable business, such as may interfere with the interests of Turkish individuals, or of the Porte in general, they may live in Turkey with great dignity, ease, and satisfaction.

I must, however, observe, that ex-

cept the difficulties which attend

*Miscellaneous observations on the manners
of the Turks.*

IT may be a question, whether men, before they assembled together into cities, or formed societies within the enclosure of towns, were not more pure and undefiled in their manners, and endowed with greater rectitude of morals. We have reason to think they were, from the history of mankind; and our own observations will generally confirm us in the opinion.

THE more men are together, the more their wants increase, the more their passions are exalted; and they seek every means to supply the one, and satisfy the other.

HENCE,

HENCE, I once concluded, arose the difference between the city and the rustick Turk : the former, artful and designing ; the latter, open and simple, though equally with the other affecting an air of contempt and backwardness in their services towards Christians ; the result, I suppose, of education and religion.

FROM this appearance I was tempted to enquire as diligently as I could, whether the Turks, living in separate hamlets, unconnected and unmixed with Greeks, Armenians, and Jews, were more virtuous and honest than in cities and villages, where all these religions were professed, and the different sects herding indiscriminately together, made, as it were, but one people. I put the question to several, without obtaining a satisfactory answer : at length
the

the same *Effendi*, with whom I conversed concerning the *Koran*, who was a native of Bosnia, had lived long in his own country, and who seemed always to think freely in matters of religion, answered me, that they scarce knew in a mere Turkish village, what trick, deceit, or roguery, were amongst each other; that having observed and compared the difference between them, and the villages in which Turks and Greeks were mixed, he found by undoubted observation, that the latter tainted the whole community; that they taught the Turks to deceive, to embroil their own families, seduced them into processes and law-suits, inspired the *Cadi* of the district with the lust of gain, and, that they might have his protection, became his instruments in the iniquitous means of acquiring it.

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He added, that nothing could furnish better examples, or more illustrate the subject, than the manners of the Turcomen, bands of whom are itinerant through Asia, like the ancient patriarchs, and amongst whom fraud and deceit are almost unknown; but yet if they happen to mix with the Armenians or Jews in villages or towns, they become as consummately artful as any of them; but then they seldom dare return to their own community.

BUT how plausible soever this may seem, I should think, on farther reflexion and better acquaintance with Turkish manners, juster causes may be assigned for their depravity; because where men are exposed by a corrupt administration of justice, or otherwise, to oppression, self-defence and necessity will teach them cunning and deceit, without other instructors.

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He must be the righteous *Cadi* of Smyrna, who will not solicit bribes, nor foment litigation, and excite law-suits, since by these means he acquires wealth almost without a risque; and he must be a most righteous *Pasha*, indeed, who, in traversing a country, will not plunder for himself in every town and village thro' which he passes, under the pretence of taking his due; or who will hinder his retinue and dependants from plundering in like manner. As therefore the people cannot prevent the one or the other by force, they will naturally exert their whole faculties to escape oppression; but lies, hypocrisy, and evasion, are their only instruments of defence. Habituated to this, from one step they easily take the other, and extend it thro' all their dealings: thus the tyranny and the example of their superiors must be allowed to contri-

bute greatly to their degenerate manners.

THE changes of *Pasbas*, from one government to the other, sometimes from the confines of Persia to the confines of Europe, is one of the great grievances, and, indeed, almost the greatest the subjects suffer under what may properly be called ministry, or government in Turkey; for although a *Pasba* on this occasion is limited to an allowance, which the country furnishes from each district, in the same manner, and with the same indemnification, as they defray the journey of an ambassador; and that the orders of the Sultan strictly prohibit any farther exactions; yet if he finds an effectual venal protection at the Porte, or that the interior of the Seraglio has the power, and are sufficiently corrupt to share in his extortions,

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he gives little attention to the sovereign's orders, or to his stipulated *Thaym* or allowance; but regardless whether they are Turks, Christians, or Jews, who are the prey of his rapacity, he drains the very vitals of the country, from the beginning of his journey to the end, and plunders without remission or remorse.

For six years, during the power of Bechir the Black *Kislar-Aga* who was executed in sultan Mâchmut's reign, this evil became enormous; every *Pasha* strove to be his creature, and continually gave him, or his dependants, large sums for their support and protection. Commit what outrage he pleased, it was in vain for the inhabitants of those districts through which he passed to cry out against him, to come in bands with *Arz Mahzars*, or

general representations of their grievances to the Grand Seignor.

IF they delivered their complaints to the Porte, the Vizir dared not lay them before the Sultan, dreading exile, or worse: if presented to the Sultan in his way to the moschee, it was either received from the complainants by the Black *Kislar-Aga*, or immediately put into his hands and suppressed. The proceeding of the ministry on these occasions was to tire out the complainants with delays, and then exhort them to return home, and trust to the Vizir for satisfaction and redress.

AFTER the execution of this Black, the Grand Seignor sent out the thunder of his commands, with threats of disgrace and punishment against all *Paschas* guilty of rapine, prohibiting it

for the future, enjoining them at the same time to give no presents to his ministers ; for that, he found, was the pretence under which their rapine was exercised.

THE evil ceased for a time : it never continues in one state, but ebbs and flows, and shifts according to the variation of power in men about the Sultan, who may sometimes oblige it to intermit, like the paroxysms of a fever ; but his politico-medical abilities are not sufficient to put an effectual stop to the return.

NOTWITHSTANDING the general abuse of power, the venality and the other defects which may be found in the Turkish government, their interior policy, or provision for the security of individuals, is excellent, and worthy of imitation.

HIGHWAY robberies, house-breaking, even pilfering, are almost unknown amongst them; be it in time of peace or of war, the roads are as secure as their houses; the whole empire, especially through the high roads, may be always traversed with the utmost safety; and, considering the continual run of passengers, it is wonderful the very few tragical accidents which happen; not one, perhaps, in several years.

THIS security possibly may be founded on the same principle on which our divisions of hundredths and tythings were first instituted.

FOR, in like manner, the whole Turkish empire is divided into different districts of country, which are answerable for every robbery or murder

der committed within its limits ; they are therefore vigilant to prevent either, as they soon feel the weight of a severe and summary justice : for on the least pretence, a great officer of the Porte is immediately dispatched to take their examination ; the district pays the expence of this inquest, whether they exculpate themselves or not ; nor does he depart, until he takes with him almost their last farthing.

THE meaner Turks, however, must have some motive superior to that of fear to restrain them ; for the country is so vast, and the roads are so open, from one extremity of the empire to the other, that they might rob and murder with impunity, and save themselves in some distant province, notwithstanding every human precaution to prevent it.

I HAVE known a Franc in his own dress, who travelled alone round the camp of a Turkish army assembling for the Persian war, and passed thro' it, without being asked a question, or receiving the least interruption in his journey.

WHETHER the Turks look on stealing with disdain, as a baseness unworthy of human nature ; or whether they do indeed fear the laws, which, however, are not very severe ; house-breaking, or pilfering, by Turks scarce ever happens in Constantinople.

IN that city the Bulgarians are those most to be apprehended ; they are generally the thieves ; but yet you may live there with security, and your doors remain almost continually open.

THE Greeks seldom rob any thing considerable ; but their fingers are as nim-

nimble as their genius is sprightly: they will pilfer. Every little, they say, accumulates until it becomes a heap; and that little is scarce missed, or, if missed, is not an object worth enquiring after. In general, however, many of the Island-Greeks are sober and honest, except with their tongues; for they will say and unsay, invent and tergiversate, with a marvellous promptness and fluency.

BIRTH does not recommend to great offices in Turkey; merit and abilities may exalt the cottager to the highest office of the empire.

THE Turks do not think that blood can convey either the same faculties of the mind, or the same moral qualities from the ancestor to the successor; but they believe that virtue, wisdom,

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courage, riches, in short, every distribution of gifts and talents, and all the different ranks and orders of men, are decreed and allotted by the Supreme Being to the different individuals of society, without any regard to particular families; so that even the descendants of their prophet, who are very numerous, remain generally in the lowest and most abject state, enjoying only some trifling privileges, which can never influence their fortune.

I OBSERVED, however, that some families are respected by the people, merely for the merit of their ancestors. One, indeed, the descendant of Ibrahim Kan, is particularly distinguished by all ranks; and some pretend, that he is visited twice a year by the Sultan himself.

IBRAHIM was Vizir to Mahomet II. That Sultan, when he had subdued Walachia, left Adrianople, and passed over into Asia to chastise several princes who had revolted from him. He was stopped in his return from that expedition by an impostor, who pretended to be Mustapha, the son of Bajazet, lost or killed in the battle against Tamerlane. This impostor was besieging the city of Nicea in Bythinia, where Mahomet attacked and routed him; but, soon after, was taken ill of a dysentery, and died. His son Amurath was then in Europe warring against the Bulgarians. In this critical situation, the Vizir Ibrahim conveyed advice to Amurath of his father's death, but concealed it forty-one days from the knowledge of the army: public business went on as if he was alive till Amurath arrived.

FOR

For this important service, Ibrahim had the title of *Kan*, almost equivalent to that of king, conferred on him, with many honours and large emoluments; all of which were confirmed to him and his descendants by Solyman Canauni, or the Lawgiver, commonly called the Magnificent. This family bears the name of Ibrahim Kan Oglu: they have built and endowed an incredible number of religious houses, and public *Kbans* for the reception of travellers, of which they are perpetual inspectors and directors. They are, in like manner as the Sultan himself, exempt from mixing blood by marriage with any other family, and only have concubines. They can refuse to accept any office in the administration; and I have been told, that they have the only hereditary title in the empire, that of Great Huntsman, or Great Falconer.

AMONGST the descendants of Vizirs, the Kiuporli family, of whom there are few remaining; and in the law, that of Damas-Zade, whose ancestor was the first *Mufti* after the taking of Constantinople; are both infinitely respected by the people.

IN general, I think to have seen, that the people pay regard to the descendants of *Paschas*, or of considerable *Effendis*: perhaps the attention shewn them, may be in proportion to their wealth and connections, or their publick donations.

BUT what is certain, and seems an essential mark of distinction, is, that any man in the empire who marries a lady descended from a *Pasha*, or an eminent person in the law, or, indeed, of any other profession, must content him-

himself without any other wife ; nor does he dare have a concubine in the same house. I have seen it carried farther by a Vizir who was thus married ; for though he had his concubines out of the house, he was obliged to conceal it very carefully from his lady.

THE Turks are strong in their parental affections, and the children reciprocal in their obedience, submission, and filial duty : such education leads them to much seeming modesty with their superiors, and the young men to great veneration towards the old. Perhaps this, with their total, and very early separation from women, has infused that remarkable bashfulness in their behaviour towards them, and occasions that respect with which they treat the sex.

A MAN, meeting a woman in the streets, turns his head from her, as if it were

were forbidden to look on her: they seem to detest an impudent woman, shun and avoid her.

ANY one, therefore, among the Christians, who may have discussions or altercations with Turks, if he has a woman of spirit, a virago for his wife, sets her to rout and brow-beat them; and by this means not unfrequently gains his point.

THE highest disgrace and shame would attend a Turk who should rashly lift his hand against a woman; all he can venture to do, is to treat her with harsh and contemptuous words, or to go off.

THE sex lay such stress on this privilege, that they are frequently apt to indulge their passion to excess, to be most unreasonable in their claims, and

violent and irregular in the pursuit of them. They will importune, teaze, and insult a judge on the bench; or even the Vizir at his divan: the officers of justice do not know how to resent their turbulence: and it is a general observation, that to get well rid of them, they often give them their cause.

A REMARKABLE scene was acted by the women at the accession of sultan Mustapha.

HIS Vizir, Regib Mehemet Pasha, who, towards the end of the preceding reign, had found himself unstable in his post, and who expected daily by the internal intrigues of the Seraglio to be deposed, neglected to provide the necessary supply of corn and rice for the yearly consumption of the city, tho' an essential part of his duty; the

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publick granaries were almost empty, and less rice than usual had been imported: however, contrary to his expectation, he found himself invested with full power by the new Sultan, and rendered absolute; but then it was too late in the season for him to introduce plenty. Bread mixed up with oats, barley, millet and sand, was dear and scarce; and rice hardly to be bought at any price.

In this distress, the men bore their want with passive and sullen discontent; but the women, impatient and daring, assembled in a considerable body, and with hammers, chissels, and files, attacked the magazines, where they pretended rice was in great quantities monopolized. No opposition could stop them; and whilst the publick officers were perplexed what party to take, they broke open locks, bars, and

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bolts, entered the magazines, took with them such quantities as they could carry off, and went away unmolested.

NONE of these female rioters were ever punished, as far as we knew; and if you spoke to a grave Turk about them, he would tell you with a sneer, it was only a mutiny of turbulent women.

I HAVE heard it averred by a person of great veracity, who had lived for some years in a Sultan's *Harem* of the blood-royal, that it was impossible for women to behave with more decency and modesty than the Turkish ladies did, and that they treated each other with the greatest politeness.

IN families of the higher class, where education is more exalted, where read-
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ing of their own language, or the Arabian, is probably cultivated; precepts of virtue and morality, of gentle demeanor and good breeding, chastity of manners, with whatever decorates the sex, and renders them amiable, may be inculcated.

BUT, in general, it is known that the women who are sold or presented to their great men, either for wives or concubines, have their price and value regulated not only according to the beauty or form of the person, but according to those acquired graces, and artificial allurements, which they have industriously been taught: these are always such as may conduce to raise and inflame the passions. Hence they teach them vocal and instrumental music; certain peculiar affectations in their gait; and often such dances as

to a modest spectator would appear rather indecent.

FACTS, by which we can be thoroughly assured of the female characteristic in Turkey, are difficult to come at; accident may throw them in our way: one fell in mine, which, if it did not seem to suggest too uncharitable and ungenerous a way of thinking, might lead us to judge of the whole: *Crimine ab uno disce omnes.*

THE *Harems* of great men, that is, all the ladies, and their attendants, are in the summer season frequently permitted to walk abroad an airing on foot, either in the fields on the borders of the Bosphorus, or other such public places: these parties generally consist of twenty or thirty, and sometimes of forty or fifty women, according to the

the opulence of the master ; and they are always attended by the guardians of their chastity the Black Eunuchs.

It is common with the Franks or Christian foreigners to pass over to the Asiatic side of the Bosphorus for an evening's recreation. Two of them went thither as usual with ladies, attended by Janizaries and servants. As they were returning slowly, they heard a confused noise of female voices following them. Their curiosity prompted them to see, as well as hear : they turned short, and stopped. They found these voices proceeded from two *Harems*, composed of near forty women : their faithful watchmen the Blacks attended on each side, guarding them, though at some distance. One of the spectators stood longer, and with more earnestness to contemplate their figure and

behaviour. He thought they would rather avoid than approach him. He was mistaken: for on a sudden, he found himself seized by a seeming dapper brisk girl, followed by the whole band; who first accosting him with indelicate amorous expletives, and after with soothing and tender expressions, attempted to unravel the mystery of his whole dress.

THE force of the conflict, and the army of females about him, left him but the single resource of laughter and struggles: he could not debarrafs himself from such numerous, determined assailants by threats nor intreaties; nor vanquish the vehemence of their curiosity, by representing the shame to which they exposed themselves, by a behaviour so grossly and so publicly indecent.

AN old Janizary attending him, stood at some distance, as it were in amaze. His Mahometan bashfulness would not permit him to advance towards women; nor would he have dared to lay his hands on them: all he ventured at in the fray, was to work up a stern countenance towards the Black Eunuchs, and with a Stentorian voice to exclaim against them and their wards, telling them they were the guardians of prostitutes, rather than of modest women; and urging them to exert themselves to free the man from such importunate violators.——All in vain.

A YOUNG man of the company, a foreigner, either envying the other, or prompted by compassion at seeing his untoward situation, boldly advanced; and as he spoke more Turkish than the person engaged, began to ex-

postulate with them, sometimes with a smile, and sometimes with a frown. Whether his countenance, his form, or his greater youth, were more attractive, they at once quitted hold of their first prey, flew on him with eager and inquisitive hands, and whilst he underwent the same treatment, gave the other time to reach his boat. The youth, robust and active, disengaged himself after much struggling, and at length with difficulty saved himself by flight; happy not to have been quite stripped, and to have been able to join the company with decent covering.

I MUST add, as the general opinion, and what I have always heard, that the Turkish ladies in general are rather immodest and libidinous. This may possibly be applied with some justice to those women who are sold, or
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presented to the great and the opulent.

HENCE a reflection occurred to me, which I have often made to sensible Roman Catholicks in their own country, that a convent education for young ladies destined to act a social part, and live amongst mankind, is improper and dangerous.

THEY are kept up recluse, debarred the converse of men, until they are almost nubile : if they drop a word concerning them, it is reckoned indecent, and draws on them the frown of their superior ; even to think there is a sex different from their own, is almost criminal ; in short, every natural sentiment must be suppressed.

THEIR teachers do not reflect, that human nature craves after what is forbidden ;

bidden, that unextinguishable curiosity works up the imagination, and inflames the passions; and that, therefore, young women just freed from confinement, and entering the world without experience and without knowledge, must fall a prey to the first bold invader of their affections. Such an education frequently occasions either a shipwreck of their virtue, or a disproportioned and unhappy marriage: thus a youth of constraint ends in a life of misery. Let them converse early with men, and mix sometimes with that general society in which they are to pass their lives; for lessons of modesty must make the stronger impression on them, when they see the mischiefs and misfortunes which attend the want of it; it is adding example to precept.

WHENCE

WHENCE the idea of the transcendent beauty of Turkish women has arisen, is difficult to say, unless it be from the warm imaginations of inventive travellers, who have raised these beautiful phantoms, sketched their forms, and became enamoured with originals they never saw.

HENCE, throughout Christendom, the fair Circassian has been the subject of romance and song; when, perhaps, there are not two men in it who ever saw one of these Venus's. It is certainly impossible in Turkey: for from infancy to old age, scarce a single trace of a Turkish woman's face is perceptible. No adult maiden is ever visible, nor no married woman, except to their parents, brethren, or husband. As soon as they put on the *Macremma*, or Veil of Modesty, every
fea-

feature of their face is covered, except a small part of the nose and eyes ; and some have carried that custom to such an extreme of delicacy, that when they feed their poultry, if there is cocks amongst their hens, they will not appear before them without it. If Praxiteles or Apelles, with an angelic conception added to their art, had met the two *Harems* on the borders of the Bosphorus, they could not have formed the least idea of the contour, form, or proportion of the face and features of one person in them ; all to be distinguished was black or blue eyes, and a faint perception of the complexion of the skin.

HOWEVER, as they carefully preserve their faces from the harsh influence of the different changes of the air ; as their hours are regular, and they are
not

not exposed to a nocturnal atmosphere, or to the mixed warm exhalations of crowded rooms; we might expect, that if the original formation is beautiful, and nature has given them a fair and vivid complexion, those charms would be preserved many years, and only suffer a gradual decay at the approach of old age.

THE Greek women are not tied down to the rigorous observance of a Turkish restraint; they visit frequently, and, except in the street, their faces are not muffled up in the *Macremma*. Of these we may speak with certainty; they have, for the most part, good features and pleasing countenances; but in general rather a tarnished than a fair complexion.

THE one and the other, indeed, become decayed before nature intended it :

it : they destroy the whole texture of the solids by the too frequent use of hot baths, and they hasten too early to matrimony.

THE Turkish women are obliged to bathe by the precepts of their religion ; the Greeks by custom, luxury, and choice.

THE numbers of publick baths at Constantinople are prodigious, and of the private ones incredible. The last, indeed, are the highest indulgence of luxury and vanity ; for all who are any ways in easy circumstances, have convenient baths of their own ; and among the more opulent it is common to have them most magnificent.

THE Turks and Jews may, on account of their religion, be held excuse-

able, even in the extravagance of that expence; but the Greeks and Armenians have only empty vanity to apologize for it: they nevertheless indulge that vanity, although they tremble that a Turk should know they dare imitate them, or outvie them in magnificence.

THE publick and private baths may differ in their ornaments and dimensions, but do not vary in their models and structure; they seem formed merely for a decent and a modest use.

THEY consist of three rooms: the first is a large hall, where the bathers wait till the bath is ready for them; the second is a room in which they dress and undress; and the third is the bathing-room. The bath itself is a large stone or marble cistern, of capacity sufficient to receive a man lying in
it

it at his full length : in the public baths a number of these cisterns are placed : they are supplied with water by several pipes conducted through the walls. The bath-man, or woman, according to the sex of the bather, attends, washes, rubs, and dries them with surprising dexterity and art, suppling and stretching the joints in such a manner, that imagination would persuade one they dislocate every part of the body ; and yet this operation occasions rather an agreeable sensation.

THE women are generally attended by a female slave, or servant of their own : they undress in the room appointed for that purpose, and put on their bathing-cloaths, which are usually of blue and white checked cotton. After they have bathed, they return again into this room ; there is a sofa

in it, on which they throw themselves and are dressed, and when sufficiently cool, return into the hall. Those who chuse it, have the bath heated on purpose for them; but two never bathe together in the same cistern; and different hours of admittance are assigned to the different persons who intend bathing the same day. Indeed, the heat will not admit of a long stay in the bathing cistern, though most who use them indulge to too great an excess.

It is customary in Turkey to marry young boys of thirteen or fourteen to girls of eleven or twelve, and sometimes even under that age : the practice is common among all sects of religion. They are joined together on the good faith of their parents or relations ; for they are never permitted to see each other before the nuptial night. Various

tricks, it is said, have been played on these occasions among the Greeks and Armenians: the lame, the deformed, and the blind, were often matched to beauty and vigour. When the parties imposed on complained, the contrivers of their disappointment would answer with a compliment to their beauty and good qualities, and a profession, that their inducement to this fraud was only a desire to improve the race. This injury is the greater, as Christians cannot easily obtain a divorce: but at present, indeed, the Greek girls become daily wiser, and generally insist on a peep at a window, or in a room; and they are not so scrupulously delicate, as not to unveil to their suitor. Nay, they often marry without consulting farther than their own inclination.

THE

THE Turks are more conveniently circumstanced in regard of the matrimonial tie. The Grand Seignor is intirely exempt from it; he claims the privilege Mahomet reserved for himself; and to avoid a formal contract of affinity, or, in the Turkish phrase, not to mix blood with any family in his empire, he has no wife, but only concubines. The first of them who brings him a son is called the *Sultana Hafeki*: she is crowned with flowers, takes on her the prerogatives of a wife, and governs in the *Harem*.

OTHER Turks are allowed four wives. They may marry, as it is called, *Kabbin*; that is, they appear before the tribunal of justice, declare the woman to be their wife, and enter into an obligation, that whenever they shall think proper to dismiss her, they

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will

will maintain the children, and give her a certain stipulated sum, which they proportion either to their circumstances, or to the time they judge it may be convenient for them to cohabit with her. It is no stain to a woman's character that she is thus put away, nor much impediment to her finding another husband.

AMONGST the middling or common people, the sum is generally very moderate, and runs from * five thousand to a hundred thousand aspers.

HENCE you find few of this rank who have more than one wife at one time ; for they frequently change, dismissing one and taking another, as it is done with little trouble, and at no great expence.

* An hundred and twenty aspers is two shillings and sixpence.

THE

THE opulent have often three or four wives, and perhaps many concubines ; but if they chuse to abide by the more laudable part of the law, and keep only to wives, it is equally convenient ; for they may alternate and change as often as the number will admit.

AFTER divorce they may retake the same woman a second, but not the third time, unless she has been married to another husband. No man can marry a divorced woman sooner than four months and a half after a total separation from the former husband.

THE man may oblige the divorced woman to nurse any infant she has borne him till it is two years old.

FROM hence we may readily account why few common prostitutes are to be

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found amongst the Turks: their very religion furnishes them, whatever their constitution and temper may be, with a super-abundant variety and satiety of women.

WHETHER from such a promiscuous use of women, or from whatever other cause it may arise, there is not that number of children in Turkish families which the idea of polygamy naturally suggests: nay, it may be affirmed, that they have not, in general, as many children as are found in common families of Christians or Jews. Giul Achmet, who died *Pasha* of the Morea, had the greatest number I have heard of in one Turkish family; he had nineteen. Among Christians, I knew one family of twenty-one, and another of twenty-three children, by one mother in each family.

MAY

MAY it not from hence be inferred, that polygamy is deviating from the law of nature? Is it not a strong presumptive argument to prove, that as the number of male and female births run almost in equal proportion; so to keep up a constant order of population, one woman only should be allowed to one man.

NAY, that this supposed proportion between the number of men and women holds true, may be justly concluded from the obvious consequence of polygamy in Turkey; for to what other cause can it be attributed, that they have not a sufficient supply of women for their men? It is evident, that throughout the vast extent of the Mahometan dominions they have it not, but that women are daily imported amongst them from other countries: they

are a merchandize of an exotic production; the price of which ebbs and flows, according to the plenty or scarcity of the market.

WAR supplies this want by the numbers of female captives it furnishes: the Turks in their excursions are very eager at seizing them; and women are then plenty and cheap.

BUT what is strange, in time of peace the mere poverty and misery of their neighbours the Georgians, who are a kind of Christians, oblige that wretched people to furnish spontaneously their choicest maidens to the Mahometan markets, as their country must starve and perish without that species of commerce.

I CANNOT help observing how the world has been imposed upon and
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amused with romantic stories of the artful and subtle amorous intrigues carried on with Turkish ladies. It is as easy to scale the heaven, as to come at them: their apartments are fortresses, most of them surrounded with high walls, and they have not a window which opens towards the street; their guardians are ever about them; and the secret can never be withheld from ten, twenty, or double that number of other women. They seldom or ever walk the streets but in infancy or old age; the rich are never seen: and were opportunities to offer, which might render it possible for a Christian to attempt an intrigue with a Turkish woman, he knows, that on detection immediate death is his doom; and that those who have been accessory, whether by encouragement or connivance, share the same fate.

It

It is difficult to give a just account of the manner in which Turks, men or women, spend their time when at home. Some of the former are undoubtedly studious, though most of them seem ever busied about money-affairs and their personal interest. When they are disposed to enjoy some relaxation or amusement among themselves, the diversions are story-telling, quaint jokes, chess or draughts, and not unfrequently dancers and musicians, who ply in the different parts of the town for employment.

If none of the company is sufficiently facetious to entertain the rest with that low ribaldry in which they chiefly delight, they find some dependant, whether Greek, Armenian, or Jew, who acts the part. These take their place, in the middle of the room, on their

their knees, and tell their story, or repeat their joke; whilst the grave Turk smokes his pipe in the corner of the sofa, and comes out now and then with a smile, or a dry laugh.

GAMING they highly detest, and look on a *Coomerbas*, a gamester who plays for money, worse than a common thief; no being is more odious in their eyes: they, therefore, never touch a chess-table, or a draught-board, but for mere amusement.

THEIR dancers they have from amongst the Greeks; and what appears most unaccountable, unless we suppose it arises from the absolute contempt in which they hold that people, is, how it happens that the Turks, born in the same climate, and mixed some centuries with them, have not yet adopted their
mirth

mirth and jollity; and how they can hear and see them continually dancing and singing, without stirring a leg themselves, or joining in a chorus. Such of them as use the sea, are of necessity mixed amongst some hundreds of Greek mariners, who when they are on shore, or, indeed, on board their ship, are never without musick and dancing; yet a Turk is never found revelling with them.

NAY, the men of high, or even middling rank among them, seem to look on dancing, in respect of themselves, as unbecoming the dignity of man; befitting only the meanest and most abandoned of their species: they think with the ancient Romans—*Nemo fere saltat sobrius nisi forte insanit*: “No one dances, unless he is drunk or mad.”

THEY

THEY therefore never fall into that excess, except when they are quite mad, or almost dead drunk; indeed they never are so by halves; and then they seldom fail to call in, at least, the publick dancers, whose obscene gestures prohibit a glance of a chaste eye.

THEIR own vocal and instrumental musick they have in esteem. The vocal has a sharp, shrill tone, as it were, through the nose of the singer; the voice is nevertheless pleasing; and with all the discordancy of instruments, there is yet something great and martial in the combined sounds of the whole.

HOWEVER, no Turk of any fashion will deign to touch an * instrument;

* A well known Greek Vaivode, or prince, of Moldavia, obtained that dignity by playing on the guitarre to one Ephraim, or Ibrahim Effendi, a favourite of the Grand Seignor's.

they

they hire minstrels, or have women, or slaves, bred up for that purpose. But what is remarkable, neither Italian nor French music, vocal or instrumental, makes the least impression on them; their organs, or their conceptions, are not accommodated to such sounds; it seems to affect them like hearing an unknown language.

THE women's great accomplishments are singing and dancing; the men look on them as congenial to the sex; but they are practised in private only, amongst themselves, simply as domestic amusements, or to pass an idle hour. In many *Harems*, indeed, I have heard that they embroider and spin.

THE Grand Seigneur often diverts his ladies with a variety of recreations.

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In the month of May they have the great Tulip-feast, which requires vast preparations. There are in the gardens of the Seraglio large parterres of variegated tulips, which, on those days, are interspersed with all kinds of singing-birds ; shops are erected round them, and furnished by the Grand Seignor with all sorts of trinkets, toys, and rich stuffs : some of the most facetious females of his court are the shop-women ; he buys from all, and regales all his ladies : at night the whole machinery is decorated with lamps, and makes a pleasing prospect even at a distance.

GREAT men indulge their women with the like amusements, and on these occasions of festivity some call in neighbouring *Harems* ; so that, perhaps, the women pass their time more happily
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and agreeably than we imagine, or at least enjoy more health and vigour than if they had operas, plays, Ranelagh, Vauxhall, balls and routes, continually preying on their constitutions, and abridging a short existence.

WINE is severely prohibited by their religion. Mahomet knew his sectaries too well to entrust them with the use of it ; for they are strangers to moderation in their passions, and wine seems to have a different effect on their constitution, than on that of the rest of mankind ; it drives them generally to fury, frenzy, and distraction. But notwithstanding the prohibition, the vice of drinking gains ground with the Turks, and imperceptibly creeps from the lower to the higher stations : perhaps, in this instance, as in many other, restraint

straint may quicken appetite and en-
 flame desire.

MEN of some distinction, even those
 in great offices, frequently make parties
 of what they call pleasure, merely
 to get dead drunk; and after lying
 two or three days wallowing in their
 liquor, return fresh and happy to their
 office.

A FREQUENT request to such Christians
 as they know they can trust, is to procure
 them the best wine. Some principal officers,
 both in the Seraglio and the Porte, have
 so strong a passion for it, that they have
 invented small leathern boxes, in which
 they convey it home without the privity
 of their trustiest servants: and I have
 known others fill large leathern pipes
 which were pliant round their bodies,
 to carry

wine surreptitiously into the Seraglio, at the risque, perhaps, of their lives.

WHEN it happens that towards the decline of life, religious scruples have seized them, or that those in high office have apprehended the Grand Seignor might discover them by the odour of their morning's draught; they frequently change their wine to opium, which is equally intoxicating, and perhaps attended with worse consequences, both to the corporeal and mental faculties. Some still continue that practice; but at present those among the great, who feel the scruple or fear the discovery, rather betake themselves to distilled strong waters, with which they are abundantly supplied from Zant and Corfu. The casuistry with which they silence their scruples is, that fire, which purifies all things,

things, has, in distillation, destroyed and dissipated the impure parts of the wine; and that brandy is no where nominally interdicted by Mahomet. Thus they think they can distinguish away the *Koran*, cheat the devil, their prophet, and the Sultan.

THE vice of drinking wine is, however, looked upon with detestation by the generality of Turks; and even the use of opium held a great disparagement, a despicable practice. When they would depreciate the character of any considerable man who is known to chew it, they call him a *Tiriacki*, that is, an opium-eater; by which they mean, a mind extravagant and irregular.

To give a distinct detail of an object so vast and extensive as the military establishments in Turkey, is not in the

power of any mortal ; I doubt whether any one man in their empire ever attempted it.

At Constantinople there are an hundred and sixty-one *Oddas*, or chambers, of, or rather for, Janizaries, distinguished by their numerical order, as our regiments are, said to contain from eight hundred to a thousand each ; but these different chambers are never fully inhabited by that actual number. Most of those whose names are enregistered as belonging to them, are dispersed throughout the empire, live as burghers mixed with the people, and follow different trades and professions.

THE policy of Sultan Machmut, whose principal study and supreme object was his own security, has imperceptibly reduced that formidable body of militia,

militia, at least the part residing at Constantinople, into a state of quiet dependence and submission.

ALL these *Oddas*, or chambers, originally intended for no more than forty thousand, are since that time augmented, and have at present, perhaps, * a hundred and sixty thousand men, or more, belonging to them; but there are never within their walls above eight or ten thousand. These serve for a guard to the city, are formed to discipline, accustomed to chastisement, bending to the stick, strangers to the ancient spirit of that soldiery, and are permitted no other weapon than a large taper club. If any of them should be guilty of insolence, or attempt to be refractory, he is immediately

* The number of Janizaries throughout the empire is reputed by some to be 2 or 300,000.

dispatched either to a frontier garrison or to the other world.

THE pay is small; so that many who call themselves of those chambers, almost disdain it: they receive the pay indeed, merely to be considered of that corps, and to enjoy its immunities, protection, and support.

THE duties, or customs, are, properly speaking, farmed at Constantinople, and throughout the empire. The subjects of those Christian powers who are under capitulations, that is, who have treaties with the Grand Seigneur, pay very low duties for goods imported from Christendom; but the Turkish subjects sufficiently compensate that difference: the officers of the customs charge them at pleasure, according to their will and caprice, eight, or ten,
and

and more in the hundred for whatever they import.

SULTAN Machmut, among other immunities, granted the Janizaries an exemption from these duties of importation. This has induced a surprising number of them to engage in the most lucrative parts of their coasting-trade; extending it even to Cairo, Syria, &c. and has effectually turned their martial into a commercial spirit. Thus by promoting industry, he hath introduced riches and luxury amongst them; so that many of those veterans, who formerly rejoiced in the confusion of rebellions and revolutions, are at present anxious for the tranquillity of government, for the sake of their own security and ease.

It does not follow, however, but that the provincial Janizaries, and other orders of soldiery on the frontier, would, at this day, appear as formidable in the field as they have ever been; at least there is reason to apprehend it from their behaviour the last war.

THE Turkish cavalry consists in a regular body of about thirteen thousand Spahis: these are divided under six standards.

THE pay of these two corps of infantry and cavalry, as it is distributed every six months at Constantinople, amounts to two thousand four hundred purses, of five hundred dollars each.

BESIDES these, there are the *Zaims* and *Timariots*, who hold feudal tenures, and are obliged, according to the value
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of the feud, to appear in the field, each with three or four horsemen, or more, well mounted and accoutred. These are good troops, and exceeding numerous.

WE might add many other bodies of militia. There are the *Gebegys*, who have the care of the powder, ball, and all the ammunition for war: when they are complete, they should amount to four thousand men.

THE *Topegys* are the cannoneers, and have nothing else under their care but the casting cannon, mortars, &c. and charging and levelling them: they form a body of two thousand men.

THE bombardeers are also a separate body, entirely employed in the practice of throwing bombs.

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THIS sketch of the military force of the Ottoman empire must suffice for the present ; since what we do know besides, imperfect as it is, might fill almost a volume. I just mention these different corps, that I might give some idea of the Turkish power, and shew, that in the military department, as in every other branch of government, the Turks observe fixed regulations and established order.

THE police of that great city of Constantinople is admirable. The Janizaries, I have observed, are the city-guard : with single clubs they keep all the inhabitants in subjection ; no riots, no mobs, no disorders are known in the streets ; at the least noise the delinquents are secured, confined, and punished.

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IN Sultan Machmut's reign, about thirteen Asiatic Turks, prompted by enthusiasm, or inspired with the fumes of opium, ran in a body through Constantinople, exciting the people with most vociferous exclamation, and unceasing uproar, to instant rebellion, and exhorting them to raise their standard at the Hypodrome. They struck an universal terror through the inhabitants, the shops were all shut at once, and the outcry of a rebellion spread itself over all the city. But these desperate rebels found none hardy enough, or sufficiently prepared, to join them. Their celerity was so great, that the Janizaries could not reach them. They pierced without an obstacle into the *Bezeslyn*, or great Exchange. Most of the shopkeepers there are Greeks: their ancient spirit arose, or rather, their own security obliged them to attack
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the rebels. Armed only with the poles which supported the shutters of their shops, they knocked down the Asiatic Mussulmen, who were all seized ; whilst the brave Greeks, terrified at their victory, quitted their shops to seek an asylum, and to secure themselves against the rigour of the law, for having, as they thought, murdered the true believers.

THE Sultan's equity, however, soon dissipated their fears, and put a stop to any proceedings against them. He published, under the sanction of the *Mufti*, not only a free pardon to the Greeks, but full permission to his subjects of any religion to destroy all disturbers of the public peace ; he might have added, and of his own security.

FALSE weights are what the civil policy prosecute and punish with the utmost rigour. The Vizir himself in person often visits the shops: the *Stambole Effendi*, or judge of Constantinople, watches them assiduously. The bakers * are the most frequent victims to the severity of their justice. If in any shop they find bread that is short of weight, they mulct and bastinado the baker for the first offence; but the second or third, after a summary process, produces a staple driven into the middle of his door-case, on which the offender is hanged; and it is not uncommon, as you pass the streets, to rub against a pendent Baker's body for three days successively: it is, however, inconceivable, that almost weekly examples cannot deter them from fraud.

* They are mostly Armenians who exercise this trade.

CHAP. XIII.

Observations on the Greeks.

THE modern Greeks are a near image and resemblance of the ancient. Too crafty and subtle, too intriguing, vain, and vindictive, either to support and maintain the interest, reputation, and glory of a republic; or to share with, and submit to government under a monarch of their own; their busy spirit seems exactly formed and adjusted to live no where tranquil but under a foreign subjection; where the heavy hand of power can depress the soaring ambition of their genius, and curb the violence of their passions; where severity can awe them to obedience, and if not to social virtue, at least to social quiet.

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THE Turks have suffered them to retain some marks of honour, some traces of a former splendor; but these are entirely confined to the hierarchy of their church, and to three employments of profit and dignity in civil government.

THE former consists in their four patriarchs, and, perhaps, one hundred and twenty other metropolitan bishops; the latter in the two *vayvodlicks*, or principalities, of Walachia and of Moldavia; and the important office of *Drugoman*, or interpreter of the Porte, who is always a Greek, and through whose hands all foreign transactions must pass.

THE Turks zealously support the Greeks in these remains of honour: they are a never-failing source of
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wealth to the men in power; a sure profit, of which they can avail themselves without danger.

WHOEVER could live among the Greeks, and observe their refined intrigues, their eternal and continued contests for these ecclesiastical and civil dignities, would see a true portrait in miniature of the worst Peloponnesian republics, and a most striking resemblance of their abominable practices under their own emperors, from Constantine to the last of the Palæologus's.

A PATRIARCH of Constantinople must spend among the Turks ninety or a hundred thousand dollars, to obtain that dignity. He seldom lasts above three years: he is, during that time, continually studying to secure himself on his

his * throne. Several powerful Turks, his protectors, must have continual fees; he must devour the church to feed them; and in his precarious situation secure a considerable sum to protect or reinstate himself, after he is deposed and exiled.

If he acquires this supreme ecclesiastical dignity by favour of the Seraglio, the moment after his exaltation, his disappointed adversaries and competitors begin to undermine him, and contrive his ruin. Indifferent whether with truth or falsehood, they traduce and blacken him to the Vizir; strengthening and supporting their truth or calumny with a powerful present.

* The Greeks call it the Patriarchal Throne; and they address him by the title *Agiotate*, or, *Most Holy*.

IF the Porte patronizes him, and he has obtained the Vizir's protection, then they apply to the Seraglio, and attack him there with the same arms.

OR if they have only the same canal through which the patriarch obtained his advancement, from that moment they are daily suggesting new causes for his deposition.

DIFFERENT factions, which continually exist among the Greeks, unite together to effect his ruin, and jointly contribute to support the expence of these intrigues; and often personal hate or family enmity, but most commonly interested views cement the union.

THE Metropolitans, who generally reside at Constantinople, exert all their art to circumvent each other; make use of every moment, and employ every

every means, to depose a patriarch, or to get themselves promoted to a better bishoprick; and care not who they distress or ruin, provided they succeed.

HENCE there are continually some of them in exile. Sometimes the man whose money has had sufficient influence with some powerful Turk to procure his enemy's proscription, is himself in the same case the next day; for another Turk of superior weight, and actuated by the same motive, finds out and affords the banished man the easy means of retaliation: in short, these ecclesiastics are a constant lucrative game in the hands of the Turks, which they take care to play so artfully that it never ends.

A METROPOLITAN had fixed his eye on an archbishoprick, which he was determined to have at any price. During

ing the life of the archbishop, all his attempts were in vain ; though, in good truth, the archbishop's character was such, as might furnish abundant reasons even for a Turk to depose him.

AT length the archbishop had a paralytic stroke ; he dropt suddenly down, and was thought dead. Preparations were made for his funeral. The grand ceremony is to seat the dead prelate in his pontifical throne, dressed in his pontifical robes ; while he thus sits in state, two chaplains attend at the door of the room, where all of the Greek religion are admitted to pay their last duty to him, and to kiss his hand : they think it a meritorious act, a kind of religious duty.

THE time allotted for this ceremony was elapsed, the moment approached for his interment, the coffin lay at the
side

side of his throne, with all the requisites for finally closing it up, when some of the principal men amongst the Greeks who could not attend before, earnestly pressed his two chaplains for admittance into the room, but were told it was then too late. They persisted, however, in their request; and though the usual hour was past, such was the importance of these pious visitors, the chaplains dared not refuse. One of them advanced before the company; and as he approached, the archbishop opened his eyes, cried out for a glass of water, and asked, what meant that dismal apparatus of the coffin? Surprise and astonishment seized priest and people; they ran out of the room in amaze: the other chaplain, after some hesitation, boldly adventured, cross in hand, to approach the archbishop, administered to his wants, and satisfied his enquiry.

DURING the interval in which the report of the archbishop's death prevailed, the Metropolitan applied to the slave of the *Kışlar-Aga*, and offered to pay him down immediately six thousand sequins for the archbishoprick. All was agreed on, the money was paid, and the command from the Porte, which is their *Congé d' Elire*, was to be immediately made out. A few minutes after, news being brought to the Metropolitan that the archbishop was recovered, and alive, he went in haste to the slave, and begged for his money again; but the slave told him with a grave and composed mien, it was the same thing whether he paid it then, or some time after, for the archbishop could not live long; counselled him to remain quiet; and promised, that although he would in the mean time keep the money, the Metropolitan might look up-
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on himself as heir-apparent to the archbishoprick. The Black, his slave, and dependants, fell a sacrifice to the publick two months after the archbishop's resurrection, who lived, however, two years after, to laugh at the folly of his pseudo-successor, who, in fact, never succeeded.

BUT the arts, practices, and intrigues among the clergy are trifling, when compared with the extent and profundity, the labour, toil, and perseverance of those carried on among the pretenders to the Vayvodlicks of Walachia and Moldavia; they ransack heaven and earth for means to destroy each other.

THERE are always, when two are in power, two or three of the deposed who are endeavouring to be re-in-

stated : they spare no cost ; they have the purses ready of many expectants, as well as of their own dependants, who have shared the plunder of those countries with them before ; or if that is not sufficient, they promise the sum required, which they may securely do ; for when once they are named, they find money at twenty-four for the hundred interest, altho' it often happens that the principal is never repaid.

It has been known that they have disbursed, at the moment of taking possession, from * fifteen hundred to two thousand purses of money to the Porte.

THE intrigues they carry on have been so deep and dangerous, that they have cost many, even opulent, Greeks

* Ninety-three to an hundred and twenty thousand pounds.

their

their lives, which they have miserably finished in a halter at their own doors. A Frank residing at Constantinople, who threw himself as a dependant on a deposed Vaywode, and who thought himself sufficiently protected, ventured to send a scheme to his correspondent in Moldavia for exciting that people to rebel against the Vaywode in possession, accompanying it with severe reflections on the Turkish government; he sent it by what he esteemed the securest conveyance. His letter, notwithstanding his precaution, was intercepted, and he lost his head near the Seraglio: no solicitations could save him.

THE revenues of these principalities are racked to an inconceivable height. The princes justify that oppression by the constant demand from the Porte:
their

their purses must be ever opened, or they are instantly deposed. Those of Walachia are said to amount to three thousand purses the year, but most people think it nearer four. Moldavia is said to produce seventeen hundred purses; but is estimated nearer two thousand five hundred.

THE contrast observable between the behaviour of these mock princes in power, and out of it, shews the degeneracy of the Greek character in a most glaring light. Ostentatious pride, empty vanity, contemptuous insolence, acts of tyranny and oppression, attend their prosperity: Deposed, you see them dejected, pliant, base, groveling, even to most abject servility. I have known them carried before the *Stambole Effendi*, or judge of Constantinople, for debt, and deny their own hand-writing.

THEY are seldom deposed without imprisonment or exile, and being stripped of a large sum; but when they throw forth more of their ill-gotten wealth into Turkish bosoms, they appear again at large; and, often, soon after remount the throne.

WHATEVER arts and sciences, whatever virtues might have been found in ancient times among the Greek republicans, seem to have been obscured, or totally lost, under their emperors. The present Greeks have not a trace of them remaining. Their ancient language, or the literal Greek, as they call it, is a dead language: when they do understand it, they have learned it at school.

THE art of healing, so necessary to the human species, so much cultivated,
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and so highly honoured in ancient Greece, seems to be no farther considered among the present race than as one of the fairest means of introducing themselves to the favour of Turks in power, and a species of traffic, by which they may with most probability expect to advance their fortune : the best of them are strangers, I fear, as much to the integrity, as to the abilities, of their great countryman Hippocrates.

AMONG the many practitioners in physick at Constantinople, are some few of the Greeks who have studied at Padua with tolerable success ; but the greater number are absolutely ignorant of the first principles of the art : they have most of them taken no other degree than what is conferred on them by the mere fiat of the *Echim Pashi*, or chief physician

cian to the Grand Seignor. This they obtain for a small fee: it authorizes them to open a shop; and thus qualified, they think themselves avowedly privileged to sport with the lives and purses of their unfortunate patients. Shops are the diploma to practice; the sale of drugs, good or bad, must furnish them with subsistence; for the Turks are strangers to giving fees, excepting to physicians under ambassadorial protection, and who have no shops: even then their fees are bestowed very sparingly.

A GREEK physician of some note, finding himself in a time of pestilence unable to retreat into the country for want of money, set his wits to work how to provide it: they are fertile in resources on such occasions. A Turk of high rank and great opulence had an only son,

son, who happened just at that time to have a slight indisposition, occasioned by the eruption of a great boil. The Doctor, working on paternal tenderness and paternal fear, soon persuaded the father it was the plague, tho' he hoped of the less malignant kind. The father, alarmed, intreated and conjured him to undertake his cure. The physician, appearing to be seized with horrid apprehensions, hesitated, doubted, and at last told him, that he knew but one possible method to ensure success, which was by administering the Bezoar stone, if he could by any ways and means procure it; for that it was extremely difficult to be found, and excessively dear. The father pressed, intreated, conjured, that he would obtain one at any rate. The physician feigning great anxiety and perplexity where, and how to find it, left him with seeming

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ing despair of success; pretending to go and seek for it: he returned, as if he had miraculously found one, though he had it in his pocket before. He had purchased it for ten shillings, but he demanded of the Turk twenty-five pounds as the lowest price, and it was paid him. The cure succeeded, and the physician retired to the country, boasting of his great abilities, which had supplied his immediate necessity by so ingenious, and, as he thought, laudable an expedient.

ANOTHER physician, of more eminence in his time, gave out, that he could at all times command pregnancy in women by an infallible arcanum; that though he had made the discovery with great study and expence, he would not conceal it; for as no other physicians had it in their shops, he was
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the only one could supply the afflicted with it ; that, in short, it was simply pure lion's urine. Buyers flocked to him ; he prepared his own urine, and sold it at an extravagant rate. If complaints were brought him that the medicine did not succeed, the excuse was at hand ; it was always some fault either in the time or manner of administering his medicine : he knew that with women he could not be admitted to correct either.

ANY common servant to a physician of any tolerable reputation, after a few years service, were it only in beating at the mortar, or even in carrying about drugs, thinks himself sufficiently skilled in the medical art to stand on his own bottom, and kill by diploma.

I HAVE known a Greek of great eminence and practice much favoured
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by a Vizir ; yet this Doctor could not write.

THE Armenians, with seeming ponderous stupidity in their countenance and make, are yet, as to all animal wants, as subtle and designing a people as the Greeks.

THEY are reckoned the best grooms in Turkey ; and by the care they take of a horse, seem to have something in their nature congenial with that animal. One of them, who had served many years in that capacity, advanced his station by being admitted as a menial household servant to a private gentleman. His master fell into a languor, and though long attended by an able physician, died.

AFTER his death, the Armenian, disdaining servitude, set up for a physician.

HE was observed one day going to a Turk of great distinction, attended by several servants, and treated with uncommon respect. The question being asked who he was, it was answered, An eminent Armenian physician.

SOME time after, one who knew him, expostulated with him on his insolence and temerity; and asked him, where, and by what means he could fancy he had learned physic? how he dared expose his own life, which would be forfeited, the first Turk his ignorance should kill?

HE answered, he had sufficiently learned that art from the physician who formerly

formerly attended his master ; and who he was certain administred medicines with great caution ; that as he had observed his master, in most disorders, occasioned by colds, had made use of warm punch, of which the Doctor also usually partook, he had, for that reason, conceived a high opinion of it, had tried it on himself with success ; and therefore, he limited his prescription to that medicine only ; and as it was exceedingly agreeable and palatable to the great men who employed him, and generally successful, he was amply rewarded for it.

THE city of Constantinople actually swarms with such wretches, or rather, indeed, worse : they are, it is thought, increased within these forty years to above a thousand.

IF the modern Greeks are almost strangers to the virtues, or to all arts and learning of the ancients, they have surprisingly retained their levity! Without the least knowledge of Homer, Anacreon, or Theocritus, they abound in poetry, such as it is, love-songs, ballads, and pastorals; they are eternally singing or dancing.

THEY have carefully preserved the Cretan Lyre, and Pan's pipe, the *septem imparibus calamis*, "seven unequal reeds," and also the pipe of the Arcadian Shepherds.

THEY still use the ancient long dance led by one person, either with women alone, or intermixed with men and women, called by pre-eminence the *Romeika*, or Greek dance.

THEY

THEY have also the manly martial Pyrrhic dance, and those most obscene infamous love-dances, accompanied with the *Ionici Motus*, offensive to all modesty and decency.

They have carefully preserved the Lyre, and Pan's pipe, the most important instruments, "even unequal needs," and the pipe of the Arabian shepherd.

They still use the ancient long dance, led by one person, either with women alone, or intermixed with men and women, called by pre-eminence the Lyre, or Greek dance.

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CHAP. XIV.

On the religion of the Greeks.

BEFORE I dismiss the Greeks, I shall take some notice of the state of religion amongst them, and produce some facts to illustrate what I advance.

THE name of Christian, which they profess, with great constancy, under the oppression of Turkish government, has induced us to commiserate their sufferings; while their abhorrence of popery, and the unremitting hate with which they are persecuted by the Romanists, has recommended them to Protestants of every denomination; and has persuaded us, that their religion has a respectable share of purity both in its doctrines and practice.

ABOUT

ABOUT the time of the Reformation, and more especially in the reign of James I. even those inclined to Puritanism entertained a favourable opinion of the Greek church. Cyrillus Lucaris, patriarch of Constantinople, had almost persuaded archbishop Abbot, that his doctrines did not differ from perfect Calvinism. The patriarch meant no more by this, than to obtain the favour of the English court, and the protection of their ambassador at Constantinople; supposing it the most probable means of securing himself from the violent persecution raised against him by the ministers of the Roman Catholic powers, who, at that time, with the most assiduous activity, and at a prodigious expence, in support of their own missionaries, attempted the subversion of the Greek church; but it must be acknowledged, that he

gave a very false account of his religion.

It is with great reluctance that I repeat the melancholy truth, but it is the truth, the Greeks, like some other sects of Christians, have entirely neglected to cultivate the genuine practice of true religion : they seem to have forgotten those real, and perhaps, only terms, on which mortals can render themselves acceptable to the Deity ; that purity of manners, brotherly love, forgiveness of injuries, justice in our dealings, and those other Christian duties every where inculcated in the gospel of Christ ; while the name of religion is solely appropriated to the firm belief of certain mysteries, and the regular practice of various external acts of humiliation and worship, with a strict observance of many austere fasts
and

and rigorous mortifications, which at best can be only intended as the means by which to facilitate our approach to practical Christian perfection.

HENCE it is, that the Greeks seem to look on the eternal laws of social and moral virtue as the shadow only, and the arbitrary injunctions of their church, as the very essence of Christianity; and they think to compound for the total neglect of the first, by a rigid observance of the latter; inso-much that a Greek of the most depraved manners would suffer almost any thing, sooner than break a religious fast: the Armenians, indeed, surpass them in the number and austerity of these fasts, and in the strictness of their abstinence.

ALTHOUGH the love of money is not less predominant with the Greeks
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than with the Turks, yet their purses are ever open for the support of the ecclesiastical dignity, the building and decoration of their churches, and the maintenance of their claims to the exclusive possession of the holy places in Palestine, against the Romanists, who make the like claim.

At the accession of Sultan Mustapha, their present emperor, the Greek churches were in a ruinous condition; one of them had been almost entirely burnt down: the Mahomedan law does not permit new churches to be erected; even large repairs are prohibited. On the birth of the Sultan's first child, the Vizir suggested to his Sovereign what kind of favours he should confer on his different subjects, during the ten days appointed for the rejoicings on that great event, so important

to the peace of the empire. Amongst others he mentioned, as a most acceptable indulgence to the Greeks, a permission to repair that church which the fire had almost destroyed: he durst not ask leave to rebuild it, though there was scarce a wall standing. The Grand Seignor condescended to grant them the ten days for that repair. No sooner was this known, but every Greek mason and labourer quitted all his other work, and flew to contribute his assistance at the church: two or three thousand men constantly relieving each other, the whole was accomplished, and the church rebuilt, in less time than was allowed for the repair, and that without any one disbursing a sixpence. The only reward the workmen received for their indefatigable labour was conscious merit, and the priests blessings. Let this suffice for an instance of their zeal.

I would wish to throw a veil over the scandalous contentions which have been carried on between the Greeks and Romanists on account of Bethlehem, and the Holy Land, as it is called: the iniquitous proceedings attending them are so enormous, as shamefully to disgrace the Christian name. The ambassador who protects the interest of the Romish religion, becomes, on these occasions, notwithstanding his high dignity, a real object of compassion.

IMMENSE sums are raised in all the countries of the Romish persuasion, to support them against the Greeks, in their pretensions to a spot of ground which they fancy sacred; and to preserve in the hands of popish monks and friars the remains of an old stable at Bethlehem, where a chapel is built, and

in which on the authority of an uncertain oral tradition they suppose Christ was born; and also a sepulchre, which may, but most probably may not, be what they call it, his sepulchre: the exact situations of both places, are at present as unknown, as that of Julius Cæsar's urn.

Why the princes of Christendom will suffer their countries to be despoiled of so much wealth, and permit it to be paid on this account, as a tribute into the hands of the Turks, is hardly conceivable; and why no angel has flown, or swam, across the sea with this sepulchre, or this manger, as with the house at Loretto, is yet a greater wonder. Princes, it should seem, still permit this tribute to be paid to the Turks, because they have thought it best to leave this business as they found it; and not chusing

ing to meddle with what are called religious matters, suffer the clergy to go still on with the same practices as prevailed in the times of the darkest ignorance, and the most extravagant superstition. At present, few or no pilgrims of the Romish persuasion resort to these places of devotion. So that the most probable reasons to be assigned for the attachment of their clergy to the possession of them are, that it occasions much money to pass thro' their hands, and that it affords a maintenance for about an hundred and sixty idle monks and friars who are distributed about that country.

In the contest between the Greeks and Romanists for the right of possessing the chapel at Bethlehem, and the stable, treasures have been expended by both parties, to the great emolu-

ment of the Turks, who take care, from time to time, to spirit up the dispute, giving sentence sometimes in favour of the one, and sometimes of the other. Under Ragib Pasha's government, it was finally determined in favour of the Greeks, at an expence equivalent at least to 10,000 l. sterling.

THE Holy Sepulchre has been, and still is, as great an object of contention between them, and a prodigious annual expence to both.

BUT what is worse, the Turks knowing the riches and obstinacy of these contending parties, find numberless other pretences to pillage their wealth. The caravan for Mecca passes near Jerusalem. When it approaches that holy city, the *Emir Hadge* either enters
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in person, or sends a message to demand a loan from the Greek and Romish convents ; or, perhaps, on some pretence of right, to exact a sum of money, 20, or 30,000 l. sterling from each party : they dare not refuse. If it be a loan, it is never repaid ; if on a pretence of right, be it ever so groundless, the sum is irrecoverably lost, and never heard of more.

THE Greeks behave with much prudence on these occasions ; they stifle their complaints, bear the loss, and immediately replenish the fund, that they may again be in a condition to combat the *Pashas* and the Romanists : they would even sell their children rather than permit the latter to triumph over them.

THE ambassador, whose peculiar charge it is to protect the Romanists, wears out his very soul in fruitless application at the Porte to recover the sum of which his convent has been stripped. With much difficulty he may obtain the Sultan's command in his favour, that is, an order for reimbursement; but it procures him no money; and what is more vexatious, he is frequently imposed on, by the misrepresentations and downright falsities of these priests and monks established in Palestine, who are continually pestering him with slanderous accusations against the Greeks: he is officially bound to support them; and after suffering in his credit at the Turkish court, by the mortifications he is obliged passively to bear, when these falsities are detected; he is, nevertheless, reviled at Rome by the whole

body of clergy, as a lukewarm Christian, and an unskilful politician.

THE Greek system of religious opinions and their mode of worship, is pretty generally known. They agree with the Romanists in the main points of the doctrine of the corporeal presence, their veneration for saints, and the adoration they pay to the Virgin Mary ; in their image-worship they differ : they honour paintings, but allow of no sculpture. The procession of the Holy Ghost is another, and most important [article of dissension ; they hold it is from the Father only. And, they scoff at the pope's pretensions to infallibility, and at his claim to be supreme head of the universal Christian church. Their clergy give no previous dispensation for the omission of any religious duty, but reserve the absolution
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of all transgressions and sins till after they are committed.

ABSURD and superstitious practices abound among them, and frequent abuses happen, the natural concomitants of uninformed credulity, 'not peculiar to the Greeks only: one of a singular nature was carried on a few years ago, by a *Caloyero*, or monk. He had some years before been noted for his irregular and profligate life, and had been in the gallies at Constantino-ple. On being released, he affected an extraordinary degree of sanctity, and enthusiastic fits of devotion. If he did not lay claim to the higher gifts of miraculous powers, he at least pretended to have celestial communications, and to be endowed with the peculiar grace of ensuring to ancient women, happiness in the world to come; and to

the young and middle-aged women, the happiness of this world, children. Barrenness is looked upon in Turkey as a curse: women who bear no children are hardly treated with common civility; the sovereign good and honour therefore of every married woman in that country, is to be a good breeder. The hope of becoming mothers, it may of course be imagined, led shoals of unhappy females to the new saint; the privileged dispenser of pregnancy.

He established himself at Caterlee, a village in Asia, to which you pass by water in a few hours from Constantinople; his emissaries were dispersed through all the neighbourhood, and wherever they went, spread the fame of his sanctity and his marvellous gifts. Devotees flocked to him: it was reckoned that eight thousand women,
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of different ages, ran, in a short time, to participate of such desirable graces. The saint was a stout saint, of a middle age, and never failed to send away his female votaries perfectly edified.

SOME men at length visited him, and seemingly approved his proceedings; not that they really believed in his pretensions to sanctity, but because they would not, by publishing their suspicions, cast the least shadow of injury on the character of their women. They wished the sterility of their wives removed, but they apprehended the means might be disagreeable to themselves. The journey was pleasant, the passage by water convenient, and other adventures might cooperate with the saint's spiritual endeavours. Hints of this were given to the Turks, who soon made this

impostor decamp. He was not heard of afterwards. He did not, however, quit his vocation empty-handed; for the conditions of approaching him was the purchase of a consecrated wax-taper, besides a free-gift; in both which articles, religious zeal, and the desire of becoming mothers, had engaged the good women to pay most generously.

THE Greek religion, I am, however, told, is better supported, and maintained with greater purity, on its primitive foundation in other countries where it is profest, undisturbed by Mahommedans or Romanists. Nor would I be thought to mean, that there are no self-denying Metropolitans, and other honest men, even amongst those in Turkey.

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